M1439
Saturday, 8/3/68
Seattle
Group I

Mr. Nyland: What will we talk about. A little platitudes first?—that I am glad to be here? What questions did you have that you talked about last week, some other time?

Yea?

Questioner: Mine is just a short question. I'd like to know more specifically about Sensing. Just, why we go right arm, right leg, left leg, left arm. Just what is Sensing. Ah, how does it work, and what are we actually doing when we Sense. And the contrast ... how important is the contrast between feeling and Sensing, and should you actually sometimes just feel and not Sense to get this contrast?

Mr. Nyland: Nyea...

Questioner: I know we shouldn't make Sensing an end in itself, but I was just very interested in the experience of Sensing. I've ... I've just started and I don't know very much about it.

Mr. Nyland: Well, let's settle first *why* one really wants to learn how to Sense. I think that's much more important. Have you any idea?

Questioner: Why?

Mr. Nyland: Why is Sensing important. Or if you want to contrast Sensing with feeling, can you see a difference?

Questioner: Yes, I think I can.

Mr. Nyland: It is difficult, because when we say 'sensation,' we very often mean a feeling. We are not very clear in the use of the words. I don't 'feel' good, it means my body is not in such a state that it's functioning normally. We will call it a 'feeling,' it's really not a feeling; it's a state one describes, for which one would have a sensation of a physical kind which then I call 'not good.' Because all the time we are mixing up between a physical center and a feeling center.

This is the condition in which we happen to live and in which the body finds itself, and there is practically no possibility of separating a feeling from a physical expression.

I think that has to be clear first—that you know what we are talking about. Because at the present time in each human being, unconsciously the way we are, whenever there is a feeling it is expressed by means of the body. A feeling does not express itself and stays as that kind of an expression—that is, it can take a form of, maybe, a rate of vibration, or a certain vibration within one's solar plexus, or a heightening of a certain blood circulation around that section. When I am affected in a feeling way by something that happens on the outside and I happen to perceive it, or I experience it, or I have a thought and the thought produces in me a feeling of a liking or a dislike of some kind, then that's feeling. When I say I have a feeling I immediately am talking about the effect of the feeling on my physical body, and when I talk too much about it, it is the feeling expressing itself in talk.

So, if you have a feeling center that actually could function independently of the other two centers, then you would actually have an expression of the feeling as such, without the use of any kind of additional help from another kind of a center like a physical or like a mental function. And the difficulty is always this: That whenever there is an expression, either from a feeling or a thought, that we use part of the physical body for it. Because I say my brain cells definitely belong to the physical 'section' of myself—the totality of my body—when I say I have a feeling, something takes place in my solar plexus or in my chest and it causes there, in the different cells that are functioning as such an organ, to be organized in a little different way or actually vibrate—that is, moving up and down, going through a certain motion which I call a 'feeling.'

So, you have to put it in a little bit more broader sense: That when the physical body is made up—as we say, our 'personality'—of three centers, that then, naturally that what is most important for us at the present time is our body, and that sections of the body have certain functions to fulfill. And then we say my feeling center happens to be located, at least for a great part of it, in my solar plexus, and I know that when I say that, that there are certain cells which are physical are functioning, now, in a little different way. And I call it a separate organ in the same way with my mind when there are cells, in my mind, which are functioning and then produce thoughts or some kind of a concept; I know that they are physical, but they are organized in such a way that I actually can make a distinction of a separate function which I then call my 'thinking' center or my 'mental' center.

Now, if there are these three parts fundamentally in a person, I start to look at the functioning of them, to what extent they can be called separate functions, or to what extent they are affecting each other. If I take my physical center; and it is now walking, manifesting in one way or another and it is receiving, through my sense organs, a certain kind of information. We call it 'impressions,' and they give us energy which we happen to take up from the outside by virtue of seeing or hearing or in smell, that something takes place in me when I receive such impressions; that they are a form of energy which gives my body as a whole a possibility of continuing, and the utilization of such energies for the purposes of maintaining myself. I say this is my 'physical' body, and now I would like to know to what extent it is physical all by itself, without being influenced by whatever I call a 'mind' functioning and whatever I call a 'feeling-center' function. And I really don't know that my physical body has an existence all by itself; because immediately when I think or when I feel, it will be expressed in some form of manifestation of my physical body, and if I try to think about what is my physical body, has it something of its own? I say "Good, it has a stomach," and the pain is there when it is hungry, is registered somewhere in my mind; because I receive by means of whatever special kind of arrangement there is between my stomach and my brain, through some kind of nerves I am made aware of. Because at that moment I do not think. I am made aware of a condition which is a contraction of muscles which I call, in my brain, the feeling of 'hunger' which gives me pain, and immediately when I look at the physical exhibition ... manifestation of my body as it is, I become dependent on the determination in myself of whatever it is that I wish to describe, and then I say I 'feel' this or I 'think' this about the condition in my physical body.

If I take my feeling and I say that it is a rate of vibration in my solar plexus because I am struck by something I hear and it penetrates into me and produces in me a heightened state of a liking or something that is agreeable, or for me harmonious or it gives me a feeling of peace, or the opposite of what I call feeling—that is, I am angry or that I am jealous or that I am just chaotic in a certain condition I do not know what to do and I feel this way about the situation, about a person—then, that what is this feeling is translated into a condition of my body physically.

When I consider my mind perhaps it is a little easier, because I can conceive and I can keep having thoughts in my mind without having any activity as a result. My mind is probably more developed, in that sense, than any one of either the physical or the feeling center; because the

mind can function of its own and stay in a thought process by utilizing the brain cells for the purpose of thinking or for the purpose of pondering, for the purpose of weighing and creating certain concepts, and sometimes in my mind having visions or imagination or even hallucinations of certain conditions which may not exist, but which I can conceive of in my brain without me doing anything about it. I cannot say that with my feeling. My feeling has to find an expression immediately in my physical behavior, or it has to be followed—also by a physical behavior, which is directed from my brain—by trying to formulate what my feeling is.

Now, it is that kind of a problem that one has to face. Because I say that whenever a person consists of three different parts, that the three different parts are conditioned to function together in order to make what I call my 'personality'; and in any kind of a manifestation of this personality, in some way or other all three centers are united or connected or influenced in the particular activities that I am engaged in. Now, if this is the problem—that is, if the problem is actually that a Man consists of three centers which are already connected with each other in a certain way and when I start to think about that kind of a condition, that that what a personality is and then that the activity or the manifestation of the personality is not a function only of the physical center but the other two are also somehow or other connected with it—I call this a certain form of 'conditioning' of my personality as a result of reacting to the outside world, or acting within my brain and my feeling in a certain way that certain concepts appear which require an expression in a physical sense. If that's the case, then I must admit that whatever there is of independent centers, that there is absolutely no independence and that I am conditioned in my behavior of my personality because I have received impressions, influences from the outside which I have digested in my life and which now have formed in me a little crystallization in which, whenever I think or feel or act, all three centers are united in a very determined, personal way belonging to me as a personality and expressed by myself.

Now, if the problem is that I would like, out of what I am, to make a harmonious kind of a person, I must define this in such a way that whatever I now call 'harmony' is a connection of the three centers in such a way that the total result is harmonious; and that each part of myself, as represented by the three centers, first could function independently and then be connected in a proper proportion so that it creates a harmonious state, which state may be followed by a harmonious activity or by a harmonious thought or a harmonious feeling.

The question of harmony depends entirely on the equilibrium within a Man. If he is

poised, if he is in real equilibrium—in balance—it means, then, that whatever he feels or thinks or acts is always dependable and one can predict what it is going to be, and it is always without any further criticism of that what he is thinking or feeling or acting. And that I would call a 'harmonious' Man who is then, in any kind of a condition of life, able to react and as a result to act within himself in such a way that something in him can choose the quantity of a thought or the quantity of a feeling; and the quantity of a resultant action is always in harmony with each other and is then, you might say, 'meted out' in the proper fashion so that that what is needed is exactly what is needed and is not dependent on chance or on mechanicality or in ... on conditioning. If that is the definition for a Man—how to become or how he should be if he is harmonious—and if that is a desirable aim, then I have outlined for myself what I should do in order to reach it.

The conclusion, of course, is when I now know that I am absolutely unharmonious—that I am predetermined to act, feel, and think in accordance with my own makeup; and if I know that my personality is, and has been, under the influence of a variety of different causes, including whatever there is of my horoscope or astrological conditions or conditions of civilized life, or the conditions created by the biology of my father and mother or whatever it is that I have been exposed to through education—that all of that has made me the kind of a Man I am. And since I have no particular control over it, I call it an unconscious 'condition' in which my mind has absolutely no ability to counteract that what is now automatic for me.

If one can agree on these kind of definitions and then can say it would be 'better' for a Man if he could be harmonious, it is still a problematical question. Because the harmonious part of a Man is not needed for his appearance on Earth; and then I have to make a distinction between what is Man and what kind of an aim should he have, and if I am satisfied that he is living on Earth and always will live on Earth as long as he is not dead, and that I have no further interest in believing that part of his life might continue, or whatever it is that I philosophically will assume that a person as he is now, when he dies can go to Heaven, or that there is an endless endlessness or that there is God as Father or whatever religion I want to believe in, if I assume that Man on Earth has a task and that this task is to be a good Man on Earth, I don't need harmony—I need to adjust, I need ability, to some extent I need practice, but no more.

The question of harmony only comes in when one considers Man as he is—and, as he is unconscious; that he has an ability to Be, to act to feel and to think in accordance with all

conditions that might be presented to him, and that at any one time, regardless of where he is, he will know how to act, how to feel and how to think, and what to do in accordance with the general rule which he then knows to exist of which he is part, and which laws now govern him, and that for the sake of a harmonious possibility for himself he has to free himself from the laws under which he now happens to live. With other words, it will have to be a changeover from anything that just happens into something that is predetermined by Man—the way he then wishes to live with a definite aim—and a realization that that cannot take place on Earth.

So, Man then has a dual purpose: To live on Earth as well as he can, and to utilize the conditions of Earth as he is living for the purpose of living a life free from Earth. This requires a philosophy of a certain kind and one can talk about it for quite a number of hours—if that is right or wrong—but, in any event we are talking about the possibility of a Man to go on a road for further development of himself.

And now he finds himself mechanically conditioned; with all the centers united in some way or other automatically or mechanically, without a Man himself being unable to do anything about it, and that therefore the first requirement would be to set, as it were, his centers 'free' so that they can function independently of each other. The greatest difficulty he will have is with the feeling center. With the brain, it is more or less able even to conceive of the possibility of just a mental functioning without the other centers entering; they do enter, but at least I can eliminate them if I want to keep on thinking purely. My activity is determined—that is, physical activity—is determined by whatever I feel and whatever I think. My feeling center, for expression mostly is dependent on the behavior of my physical body.

Work would mean that by the introduction of an Objective quality in myself, that with the influence of such Objectivity in my mind the possibility could exist that the relationships between the centers will be a little bit loosened and finally will reach a state in which I can say that my physical center, my feeling center, and my mind can now function independently of each other. That is the real aim. I simply believe that that aim can exist when I want to determine what is the rule under which I now wish to Work—or, what is Work for me and how do I conceive of it. And I say it naturally has to do with the statement of facts which I call a 'mental' reception of an impression, it must have to do with the elimination of that what is a feeling—and I call that trying to be 'Impartial'—and it has to do with an elimination of any form of association, and I call that living 'in a moment.' And whatever is the description as far as Work

is concerned, the aim is that because of this kind of Work the three centers will become separate from each other.

Imagine for a moment, now, that kind of a situation: Here is a feeling center and it is free, it can act on its own and it need not be expressed by means of the body. There is a relationship between the two—and the feeling center needs the body and the body needs the feeling center, and they were originally in the personality helping each other to exist—now I say I want my feeling to be 'independent,' what happens to my physical body. It has no way of expressing itself. It can Be and it can be active, but there is nothing in my physical center that is replaced when originally there was a result of a feeling which became a physical manifestation, or a result of my mind which became also a physical manifestation.

It introduces the reason why I would like the physical body to be able to Sense; and that the real reason for Sensing of the body is that the body itself, as such, receives a Sense of its existence. So I separate, now, the Sensing as belonging completely to the physical body as a manifestation; I keep the word 'feeling' as a description of that what takes place in my feeling center when it is active, and I use the mind by conditioning it, now, in such a way that it can function on its own, and I call that 'Objectivity.'

Now you see that Sensing ... a learning how to Sense has a very definite place. It is in order to give the body an ability which it, at the present time, does not have: In order to prepare the body for being able to function by itself and to allow the feeling to function by itself and to allow the mind to function by itself. And this, of course, all is in the direction of wanting to become harmonious so that then the three centers, under the influence of 'I', can be combined in the way the 'I' knows what is meant by a 'harmonious activity' or an 'harmonious Being.'

Now, the reason for the Sensing and to function with Sensing as belonging to the physical body: I have to train to give the body something that it doesn't have at the present time. Because it always has used the feeling, Sensing, now, means that there is a realization, in the body itself, of existing, and I use my brain for the purpose of teaching the body to have that kind of a quality—that kind of an 'affect,' you might say. I say to my brain, "You, brain, send now energy in the form of attention to a part of my physical body," and I wish, then, that that what is energy as received by that part of my body is returned to my brain so that then in my brain I have a Sense of my right arm—if that is the part of the body existing.

I keep it, now, purely on a mental basis, describing the existence of myself. I do it with my

ordinary brain because that's all I have, and I now want to establish a relationship between my brain ... and part of my brain so that in the body itself, in that part there is a sensation which occurs as receiving energy or attention from my brain, that then my arm knows it exists. That I call a sensation, and the result of that kind of attention being received in my right arm and reflected to my brain, produces in my brain a similar sensation: Of a knowledge that my right arm exists.

This is the idea of Sensing. This is the idea of having something going on between my mind and my body, without having my feeling center enter in any way whatsoever. It illustrates the principle that my ordinary mind wishes to accept the fact of my right arm existing, and it approaches, then, that what is necessary for Objectivity.

But this whole process of Sensing is an ordinary, subjective one where I simply single out the activity of the brain in order to become, as it were, 'Aware,' but in any event Sensing that what exists, and that what exists having the sensation of existing. It builds up, gradually, in the physical body something that is an attribute to it and belongs, then, and is capable of Sensing itself.

I think, simply, "right arm, right leg, left leg, left arm." It's a certain form of rotation which is needed to teach the body what is required in the form of a sensation to be established in this body. I do this in a certain rhythmic way and I want to, now, to have the body get used to the idea that something is being substituted, where originally my feeling took place, of telling my body that it exists. And now I use this way of going around—from the right arm to right leg, in a certain rotation—circling in exactly the same way as certain rates of vibrations in my solar plexus took place whenever the body happened to feel and this body, then, came to the realization that it existed as a result of a feeling being expressed. The rotation is now similar to that what takes place in the solar plexus when a Man feels; and when a Man feels in his solar plexus—which is one of the sensitive parts of his body, and corresponds to one of the seven Chakras—that he receives, when he feels, a certain influx of material which produces in him a feeling; and that when I now wish to Sense and satisfy the body that this Sensing is going to take the place of feeling, I simply simulate that what always has taken place whenever the body felt, by making the rotation of this Sensing exercise conform to what always has been taken place whenever there was an influx of materials for the purpose of feeling.

That's the explanation of the rotation—to have it, as it were, 'counterclockwise.' It is the

Chakra which, you might say, is 'imitated,' and which Chakra, for those people who are sensitive and know their body well enough—or who have been educated to be able to distinguish in different parts of their body certain sensitive spots—will know that that kind of an activity circling around the solar plexus will draw in material into the body for that ... for whatever is feeding one's solar plexus and, in higher emotional states, which will feed one's heart. So this explains why it has to be in that rotation and not in another. Because if it goes the other way it counteracts ... and it leaves the body in such a state that it doesn't know what is taking place; because it is contradictory to that what has taken place as the result of feeling, and the whole purpose is to satisfy the body that the feeling center is not needed anymore.

Now, to what extent this Sensing becomes important, it only will become important when one does it right, and when the real aim is to furnish the body with an attribute, which it does not have now, in order to be able to separate the two centers. And for that reason it is a stepping stone towards Work; and when the body has acquired this particular ability of realizing its existence by means of Sensing, that then the body would be quite willing to stand on its own feet and will then leave the feeling center alone, and the feeling center will then have a chance to develop on its own and not need the body. As a result of this the feeling center when, under the influence of Work, certain forms of energy become available, will then be able to digest such energy so that the feeling center develops in a much more normal way for itself; although not naturally, now on the road of actually giving Man what is his birthright, and it simply expresses itself then in the possible development of a feeling center in becoming an emotional center, in an ability to have the energy not centered in the solar plexus only, but proceeds to the heart so that could function as a new, you might say a 'new place' from where an emotion can start to operate. And in the third place, that because of Work any possibility of the creation of a real center for one's emotion, that all the different nerve nodes which now take the place of feeling a little bit over the totality of the body, as it were 'return home' to where they belong, which is the center of a Man's emotion and it is now, and can be, located in his heart.

All of this is now possible because that what is feeling center, and being freed, can become a real emotional center for a Man, and need not have any longer any expression either in a physical sense, or in a physical sense regarding the brain by being able to describe it or to talk about it.

There are ... of course what we talk about is extremely difficult ... and the Sensing exercise

is extremely difficult, and it should not be undertaken unless there is a very definite desire and I see the importance of why it should be done. Because it is not slipshod. It is not wishy-washy. It's a very definite something that can help a person to Wake Up, because it illustrates what is involved in an Objectivity; although it is on a subjective scale, it still has the principle in it of an acceptance of myself as I am—that is, a negation of any kind of a partiality. But one does not know it unless one really wants to build something that the body now needs, and the Sensing exercise should never be undertaken unless I am willing to give it all the time it requires. And the time it requires is, when I start to Sense and I send attention to that part of my body—I call it my right arm—there are certain requirements which have to be fulfilled. One is, that in my brain I wish only, then, my right arm to exist. I don't want anything else, as it were, to exist and come ... and come to my notice. I exclude the rest of the world and the rest of myself so that, for the purpose of Sensing only my right arm exists, and no more. In the second place, the concentration of the attention from my brain, and the reflecting of that energy back again to my brain, has to be done in a concentrated form until finally I am convinced I cannot do any more, and then I must leave it.

It takes a long time for the brain to be able to concentrate; to eliminate all kind of thoughts which are extraneous, and to have within the brain enough attention to be sent to the right arm and return as a reflex from the right arm to the brain. And then I have to test, with my mind, that the attention is sufficiently distributed over the totality of my right arm; and I illustrate it every once in a while as if it is a search light where the light is playing on my arm, from the fingertips up to my shoulders and back again, and back again, and back again; until I am fully convinced that attention has reached all the different parts of my right arm and that the totality of my right arm is being Sensed, and that in *all* of my right arm there is a sensation of its existence.

This is very important, and it is very difficult. Because now I change over from my right arm to the right leg, and the same principle exists. My mind, now, wishes to send attention to my right leg; and my mind will only allow the knowledge of the existence of my right leg, and where before I was interested with my mind in the existence of my right arm, that has to be nullified. So now my right leg exists, and it is the only thing that exists in my world. And now I Sense it, and again the same problem: All my attention to my right leg returns from there to my brain; sensation in my right leg, recognition in my brain; full attention sent, full attention returned; total sensation reached; total admitting in my brain that it exists without any further

thought or any kind of a feeling. The third step—exactly the same. The fourth step—exactly the same. I separate out of my body a certain section so that then in my brain is registered, ultimately, the totality of all four existing.

And then the question of my brain now connecting all four—in the totality of existing as part of my body and the realization, now, of that body existing with four parts—and the energies which have been distributed over those parts of my body now must be acknowledged by the fact of my personality existing and the distribution of such energies over the totality of the body. And for that reason, after the Sensing exercise I say three times, "I Am." Inhale, exhale. And I hope whatever you may have heard of it ... and if it is a tape that perhaps was given in Los Angeles, that it was sufficiently complete that you actually then, at such a time could take care of the individual little bits of energy in different places of the body: To be distributed, for the benefit of the whole of the body, over the totality of the body.

No Sensing exercise should ever be done without having it be followed by the "I Am" exercise afterwards, and no Sensing exercise should ever be begun until the body has, as a whole, relaxed. The reason I elaborate on this is, is simply because attempting the exercise as I gave at the time in Los Angeles was for that Group in order to unite them in giving them something to do that was necessary for them at that time—for them. Now the exercise, of course, has been listened to by a variety of people, and now it becomes diluted. And for that reason I now say it again and again, in a very exact way, of what is required for that kind of an exercise. And if it is not done that way, God forbid that you do it! Because if, it starts to function as poison. It has to be approached, and I've said it a few times, with a very definite attitude on the part of myself that I am now engaging myself in a sacred exercise to build something for my physical body so that the totality of myself could become an Individual. That's the purpose.

Sometimes for such exercise, the relaxation which is needed beforehand sometimes it is preceded by a prayer. And that's why I say one has to have time ... all the time in the world to do this kind of exercise really; and in its right way in the beginning will take time, and one must be able to spend at least an hour in order to do it, and to do it right. And, if it cannot be done, don't do it; it is of no use. If you wish to do it it's extremely useful, because it's a fundamental exercise in Work. There are a few fundamental exercises, this is one of them.

And as I said before, I put it on a tape at that time for that purpose: To unite the Group. It

was a new Group and it needed something very definitely, and I linked it up with a relaxation; and now the two are together. And of course one can listen to it because they happen to be on tape, and I'm very much afraid every once in a while. I've seen it in different ... other people who have listened to them; then half-way, kind of half-cooked they think they know and then they tell me. And of course I make, every once in a while, very stupid remarks about it. When I say that sometimes, "If one knows how to Sense that ultimately the possibility exists that one can Sense, when one wishes, any part of one's body at any time," and of course it's true, but it is something that is very far removed, and I say I'm stupid that I even mentioned it for the sake of perspectives.

But, leave that alone. We talk now about it, now you know and if you want to use it, fine, it's very good and it is an exercise that actually can give you such tremendous amount of insight in yourself, and such a help for Work in the real sense of the word; of Work that you know, that is already in principle and described in a subjective manner, and then all you have to do is to apply it to simple conditions of manifestations of yourself. Not necessarily limited to just one little part of your body. It is then the consideration of an Objectivity, an Observation of that what is a manifestation of the physical body in some way or other in accordance with any one of the number ... of the five possibilities of manifesting—movements, tones of voice, facial expression, etc.—and it is good for that.

If one wants to Work one has to learn, and Work has to be attended to in a correct way. Either one Works in an exact direction and with a certain knowledge which is unshakable—that there is no question any more about what to do and how to do it—and unless it is known, there is no reason to do it. I remember Gurdjieff gave me an exercise, once. It was a little complicated, and my wife happened to be there also, and it was in France. And he gave it, and then afterwards he said, "Now you repeat it." I had to repeat word by word what he had said. There was a little disagreement between my wife and myself; he listened, he had me repeat it, he said "It's right." I went to the end of the description, he said "Now, you do it that way," and not different.

Why does he talk so often about an exact language. Why does he coin words for the purposes of concepts which have no associative value, but something that can stand on its own. Only he didn't want to give you every once in a while a direction of what it is perhaps called on Earth in some kind of a word, but he wants a new word in order to have a new concept that belongs to *that* word, and no chance of reinterpreting it in the wrong way. This is exactly what

Gurdjieff all the time says. Why does he call Ouspensky a good 'reporter.' Nothing more than that, but a good report because it was exact enough in certain descriptions of physical work. Why does he repeat time and time again in All and Everything; looking at certain concepts from different directions, different light, repeating many times what he has said, paragraph after paragraph until it is annoying to have to read it. And to go through it and you say "I know that, I know that," and you *don't* know it. Simply because Gurdjieff knew what people were capable of and to what extent their mind could function. And, as I say, these exercises are ... are only right when they are done right. Fear and trepidation. To be afraid even to touch it, but then when one does, one does it—and one does it correctly.

All right?

Yes, Andy.

Andy: We have two or three comparatively new people Tuesday night, uh, that have heard about both the Draining and the Sensing exercises and they want to hear tapes on it. I have been putting them off and it putting off—"Not yet, we'll play them some day." When ... when is the right time for our...

Mr. Nyland: Well, after I what now said ... what I have said about Sensing, I don't mind if they listen to the tape, and I think they can listen again to what we just now have said. Sensing is right, and "I Am" exercise is right. It can be done by people who are not at all familiar with Work, but to have an idea that they want to do something and they want to put their teeth in it and want to do it right in order to digest it correctly. There is no objection at all. Because one is not giving away some kind of a secret for which they are not as yet grown up enough. One can insist that whenever you teach a person how to saw and how to hammer, that you explain to such a person that "You hold the saw in this way, you have to make a long stroke, it has to be exactly in the same line," and whatever it is that you want to explain about it. This is an explanation of the acquisition of some kind of a dexterity for the sake of the body, and when one can do it—and correctly, and it is put on that kind of a basis—there is no objection for any novice to become familiar with this exercise; simply for the sake of giving him a chance to see what is really involved in Work, and to teach them at such a time that unless they have that same kind of an attitude towards the wish to Work on themselves, it is much better not to start anything at all. One can test them to see how serious they are by giving them an exercise of this kind and insisting that they are doing it right, and if they don't do it right it is not good material for Work,

ultimately. So, you can judge yourself, whatever you like. I have no objection; when it is said and when it is explained and it is correctly done, it is right.

Gurdjieff sometimes, for very new people gave them an "I Am" exercise; without the particular explanations in detail, but making them, during the day and wherever they were and in what kind of activity they were engaged, they had to say "I Am"—and aloud—and every time to arrest themselves, to stop, to come to themselves in an ordinary sense and to say, "I Am," and continue.

With Orage we had "I-Have-A-Body," and it was also given to many of us in the beginning; simply to illustrate that the body existed for a very definite purpose and that a Man has ... *had* a body for that purpose, and that what *has* this body was an "I." And without determining what was really meant, it was emphasized, in the saying of this, in the first place "I have a body." In the second place, "I Have a body." In the third place "I have A body," and in the fourth place "I have a Body." And this is the way we were taught: To use it at certain times, in conditions when practically everything perhaps would be turning around and churning in your head, in the midst of all kind of experiences to come to oneself and simply: "But, I-Have-A-Body." Sometimes to stand in front of a door before you go in and instead of saying "Here I am" it was "I-have-a-body." And, many times. Many times during a day. That was a task: To do that; for someone for that one day to devote his time whenever he could—that is, whenever the thought or the feeling happened to strike him. If he was serious he would try to tell himself "But, I have a body," naturally implying by that for *what* purpose. Or "I" exist, again w*hich*, *what*, *how*. What is this that *has* this body. What is this "I" that I now say with such 'force of myself,' as it were, concentrating all the different facets of myself into the realization that something in me *has* a possession. And one could from there on elaborate: "Well, this is a laboratory, *this* I am"; this is a body as distinguishing it from a feeling center or from a mind functioning and whichever further applications one wants to use for it.

I say it many times, that people in the beginning Groups have to have information that they can use, and that very, very little in theory is needed. And that it may be a little monotonous for them to do this and to report, but so are the Czerny exercises on a piano. And if one wishes to achieve and reach a technique of fingers, you have to go through it—"da-da-da-da-da-da-da-da, da-da-da-da-da-da-da-da, da-da-da-da-da-da-da-da" [Mr. Nyland is singing up and down the scale], and so forth. If a person starts to sing they sing ad infinitum in order to get that air in the

right way somehow or other, to be able to get a full voice—again, to a great deal of horror for those that have to listen to it. And so it is in a Group every once in a while: The terrible descriptions of terrible people who have to do terrible exercises in order to find themselves; and then, of course, to find out how terrible they are. There is no objection to it when there is constantly held in front of them, I simply say, the 'possibilities' of paradise.

Because after all, what is this Work for: To give a person a chance to have insight and to have perspective enough to see what is his possible evolution, and what can he reach if he really wishes. And then, knowing that he has to take small steps and a little bit one thing after another and waiting maybe, being very patient, even sometimes not daring to take one little step and to wait and to hesitate, I say, in 'fear and tremble' before I will commit myself. But, what is life. If life doesn't have that coloration, if inner life doesn't have that kind of a meaning, what's the sense talking about Gurdjieff? Let them talk about Krishnamurti, who doesn't require anything than just listening. This is different. This is Work. This is like a school. This is like a task. This is something that one has to do. And this, one must know what to do. And then one has to talk about, "What have I done, and to what extent have I been right." And I remember Orage used to say, "How can I teach you if I don't know what you have been doing. Because from that I will know where you are, then I will know what to tell you next." It happened many times, and Orage was very good in that.

I accuse myself several times of giving much too much, and I accuse myself in allowing several people to listen to several tapes. I will make one excuse: I wish that what I have experienced to be put in some kind of a form, and to be recorded. And the second is: If, perhaps because of overemphasis on certain things or perspectives which are opened prematurely, a person may be temporarily led a little bit astray, I have much more belief in the genuineness of his desire; that regardless of being exposed to something that is, at the present time, not as yet right for him, that he will continue. I don't know of any mathematician who has been misled by getting a book on calculus and looking at it. He may not understand a single thing, and he knows that he has to go back to the ordinary equations. No one who is musical has been misled by hearing the nine symphonies of Beethoven, knowing well enough that he never could play ... and moreover it's an opera and that even the violins, or the singing in whatever there is as choir, would not be possible for him for many, many years to come. And I've never heard of anyone who lost his appetite because he was exposed to something so phenomenal and so out of this

world for him. No book on philosophy has ever detained anyone to find out what the rules of logic are when he actually wants to find out, for himself, what his brain happens to think. So, even if I go a little bit too far in allowing people to do this and do that, or talking in certain Groups about fifteen different subjects and where there is perhaps material for one or two people of a certain kind and for someone else of a different kind, I honestly don't care because most of the time, when it goes above their head it's already forgotten before they leave the room.

A person who is honest, a person who starts to realize that something has to be done with his life, he will find his way. It doesn't make any difference; because if I gasp for air I'm going to get it, I don't care where. If I'm drowning, I will do whatever I can to save my life. It may take some time before a person comes to that kind of a realization, particularly when everything in ordinary life are roses, roses. And of course, we know. Gurdjieff warns about that: People are so used to platitudes and superficiality, and they don't really care very much about it; and before one actually comes to the point of knowing I must Work it may be a long time, and I hope that in the meantime curiosity and interest will be maintained and that at times sometimes curiosity will stimulate you. And that can be done by association with things one doesn't know and then one looks up. You look up to a mountain, even if you cannot climb it ... you may have a desire to climb it because you can get such enjoyment out of it, moreover if you do maybe you will have the desire to climb.

So I never worry particularly about all this stuff that is being so-called 'put' on a tape and is made available. Because, who am I to judge of what will affect a person at the proper time for him, than only that he is exposed to it. When a person sits in the Sun, he can get sunburned. If he knows that it's too much, he has enough of a brain to get out of the Sun. So give them, but give it in a simple form, give it so that it is understood and give it always with a background, always with an idea: What are you doing with this kind of task, exercise. What is the aim. For what do you really want to know. If it's just to satisfy a little curiosity or to acquire a little dexterity because it seems good or that you will be able to talk about it to your friends or that it is *comme il faut* that you are interested in Gurdjieff—all that, of course, it will drop out, it won't last. That is why I have said many times, in a large Group you can afford several to drop out, it doesn't matter. A Group can be maintained by a Nucleus; and even out of the Nucleus people will drop out, but it can be maintained because it's carried from one to another and then after some time there will be a permanency for those who are really staunch, who really wish, who

really know that something has to be done.

What kind of simple questions are there that you would like to talk about. Simple. If you look at your day today, and you know a little bit about the ideas of Work and that the name Gurdjieff—or, something—came to your mind: And again, what did you do. And again, when accidentally you happened to see yourself, maybe, a little Impartial, or that afterwards thinking about your behavior and what you have said, how you were, to what extent you consider the way you were becoming to a Man—silly nonsense, probably; utter stupidity; no dignity at all at times—and then, what does one expect of oneself, and to what extent can you enter into the Kingdom of Heaven within your heart.

So, what did you do today. I'll be here, now, for a couple of days. We can talk then. You can tell .... have you a question? Oh, I thought you had your hand up. It's only your...

Thelma: Well, I have a question, but it doesn't seem like a good one to ask now, and I'm not clear. Every once in a while somebody will say something about 'negative,' and Tuesday, I think it was, someone said something about being negative, and someone else said that negative was 'destroying.' Is it always? Uh...

Mr. Nyland: No. It uses up energy. Everything destroys all the time. Everything is being destroyed. It doesn't matter. Emotions can destroy you a little faster because you use up energy and there's a lot of wear and tear on the body.

Thelma: But it really isn't. What is negativity?

Mr. Nyland: Negative is something that is arbitrarily accepted, and one says that what is wrong for one I call 'negative'—or rather, what in accordance with certain rules of ordinary morality is something that should not be done, or not be seen, or not be heard of. When one says I'm 'angry,' you should not be angry because it may affect other people, it is not nice—they don't like to look at you, they then don't like you to fly off the handle because you might become angry.

Really, the division between negativity and positivity is very, very vague; because if inbetween there is a point of neutrality in which the positivity goes over into the negativity, that point of neutrality, where is it: for you or for me or for anyone else, always at the same point? It surely isn't. What I call 'negative' you may call 'positive'—or reverse.

Thelma: You mean, call it still 'positive.'

Mr. Nyland: You see? So there is no sharp rule at all. I consider for myself what I consider a

negativity or a positivity; now, it depends on the standpoint I have—what do I want to consider, and why do I want certain forms of behavior to be apparent or to indulge in it, or why do I want to control them.

It's all a question of how much I wish to spend. If I have a tremendous amount of energy, it's got to come out. It can bubble over. I don't care if it's joyful or it might be quite negative. I maybe yell at the top of my voice and it may be a negative kind of a something for someone else who hears it, and you say, "Your voice is too shrill." The reactions that are a result of my behavior will be taken by someone else in quite a different way than I probably have meant them to be. Because they are what they are, I am what I am, and the only way by which I can judge about negativity and positivity is that I say, "Yes, that belongs and that doesn't belong."

And now I have to define for myself what doesn't 'belong' from the standpoint of Work. Anything that happens where I'm unable to Work does not belong, and anything where there is a condition in which I find myself which gives me an opportunity to think about Work and to apply making an effort to Wake Up is, for me, belonging and it is good and it becomes positive.

The positivity depends on what I want to reach. The negativity usually means that I lose a great deal and I don't get anywhere. But again, that definition doesn't hold water; because in positivity, when it is an extreme case of an emotional excitement I may even then use such a tremendous amount of energy that I'm completely down-and-out after that. Something can excite me in such a way that I'm worthless, but I may during that time have a good time. But when I'm really angry, I ought to have a good time. Because, I love it. It's a form of life; and I shout at the top of my voice and I use swear words, and it feels good afterwards because I say "Ah, at least I got rid of it." And I go probably further, and I say, "I told so-and-so really what I thought of him."

Now, is that right or wrong. I consider it from the standpoint of my life. Can I, with whatever my experience is, digest negativity *or* positivity. I say I'm under the 'influence' of conditions outside of me, and now of course I'm affected. Sometimes I don't like it and I wish that they were not there, and sometimes I say "But they are there," and then I have to take them because I cannot run away from them. Now, are they negative conditions, or positive. It depends what I consider them. If I run away from them they become negative, if I eat them they become positive, and they are the same conditions.

As far as the wear-and-tear is concerned, everything that I receive is energy which is

converted in me in a destruction process. When I take in air, I use the oxygen for combustion purposes; and by destruction I mean that certain forms of a chemical nature are ... which are too complicated to be absorbed by the body as it is, have to be destroyed, or broken down, or put in a simpler form and then be eaten—used up—in order to maintain that what is used by my other forms of behavior as activity in which energy is taken and which means the wear-and-tear of the instrument that is available to it. In order to restore it again to the proper health, I have to have food which I then eat. When I want to restore what damage has been done—and I call it 'destruction,' the same way as the sloughing-off of the skin that gradually, after seven years, the totality of the body is renewed—well, what happened to the old stuff. What happens to all the processes that end up into elimination of something of myself. I'm finished with it. *I* am. For me they are a product of the destruction that has taken place within me.

Of course I have a great deal of waste. Whenever I run a factory I have to have material which partly can be used, and partly not. There's always waste of material. There's always the destruction of that what can be used, which then partly is used and partly wasted. So whatever the destruction, is for me of no use anymore; or, that what takes place and what is destroyed in me has been used, and what is left is waste as far as I'm concerned, because I cannot use it any further.

If I build a bookcase I buy, maybe, a two-by-four of 16 foot and maybe the bookcase is only 15, so what happens to that one foot of lumber. It's waste, and I've destroyed sixteen foot to make fifteen. It is destruction of some kind. Combustion—that what takes place in breathing, in eating, the wear-and-tear of my machine, the maintenance of it because I want to eat food in order to keep alive—all of that is a process that I try to counteract: the different tendencies on the part of my body to become worn out. My eyes give way, my hearing, my breathing and all the different things—the arthritis in my body, whatever it is that I acquire and go over into a state of senility after a little while—all that simply means: that processes are taking place, chemically in nature, which simply are out to [chuckle] to kill me. All the little different bacterias that are there which at the present time have no chance—it's fortunate, because there is too much life and too many other things that really will kill them and will not allow them even to grow. As soon as the body gets sick it becomes cancer; because all the different things that are there already start to function and after some time I cannot counteract it anymore, the force is greater than whatever I can give in the form of medicine, and of course I die.

This question of destruction, it's nothing. It all the time takes place. It is a transformation of energies. From the standpoint of the totality it doesn't make any difference, because nothing is lost—ever. It will remain, but it is not available to me so it is lost for me. Negative and positive emotions are beautiful if they could be used; and usually I cannot use them so for me ... and I say going into the gutter, and during the process when it takes place I may have fun, it might even increase the level of my Being because of experience, why should I stop experience when *all* of it is aimed at making my life richer. And the purpose for becoming rich is that I can give it and I can use it for the purpose of payment; so that out of this body, which is now experienced and I have a great deal of wealth, that I can buy a Soul in Heaven.

That is why I want experiences. Why should I exclude negative emotions. I say they are beautiful, but maybe not so nice for other people. Why should I exclude my enemies when they can help me, when they can step on my toes, when they give me a chance actually to lose myself—and maybe in *that* a chance to really see myself and to become familiar with what I am. Why exclude it. Why become a miser. Why become a hermit. Why sit in an ivory tower, even why become a monk. Why become limited in any one percent—maybe a fakir, maybe a monk, maybe a Yogi, whatever it is that I... I live a life. I want to be a Man. I want to investigate all things, and keep that what is right. I want to be able to do in any kind of condition, whatever it is. I want to have experience when I can have the experience, and not at too great a cost. I'm not going to experience how it tastes when I drink sulphuric acid. I'm not that kind of a stupid fool, but I certainly would love to shake hands with my enemy—if he would let me, it would be an experience. But if I steal something it's an experience ... if I happen to be a kleptomaniac it could be useful to me; the trouble is, in this society if they catch me I go to prison, and then in prison I limit my opportunity, even, for the possibility of having ordinary experiences, so of course I'm not going to.

In this way I consider all the different things that I have to do or that are laid onto me; and I say, "What can I now use for what purpose," and if it's right in this sense—I mean, will it give me an opportunity for really Waking Up, or will it remind me, or will it give me an insight into the functioning of myself or perhaps of other people—or is it something that I am affected by that I should not be affected by. And to what extent can I blame so-and-so for being affected, or what do I have to do myself in order to utilize whatever energy there is in that: whatever it is that I wish for myself—my world and what I believe is right for my world—and to what extent I can

follow it without stepping on someone's toes, or maybe even not to affect them so much so that I hurt them, and I can actually say "This I have to do." Because it is like drinking water on Lake Superior: No one can object to me being thirsty, and I don't take it away from anyone. When I can breathe in the country there is enough, if I breathe in the city it's a little difficult, but when I breathe in vanity there isn't enough.

These are extremes, this is the condition I have to face. What will I do *now* until I die; and what can I do until that moment will come, and what do I understand by it, and how will I grow. I am young. There is a whole world and ambition, and I want to see how to find out. *I* want to find my world. Because God gave me my world through my father and mother, but I take it because I aspire to live, so I wish it. And in the process I see this-and-that and I'm no fool, because I don't want to ... to hog it. I don't want to take anything away from someone else. I want to live my life, not at the expense of someone. I want to live my life, but I'm willing to pay with what *I* have.

Those are the questions that come up which are far more important than a little bit of negativity, or a little bit of suffering, or a little bit of—what will we call it—'superficial' experience. Use it! You needn't even wait until that happens. Use it now. Every time. Every moment. Every breath. Here we sit, who can Wake Up now. Why wait. Why wait until tomorrow morning. Now's the time: As you are there and breathing and as you sit and you move and then you do this-and-that, Wake Up. It's your body. You can find out, or not. Don't burden yourself with all kind of questions, that you think you have to have them answered before you can grow. You can live for a long time with having an idea that ultimately you will reach paradise. Because you are on your way. There is something to look forward to. If you want to go to San Francisco, you don't have to be there before you can get affected by the fact that they are going to have a picnic in San Francisco, you're already—now—in a state of excitement.

This is the way Work should function for you. Work with the possibility of becoming that what you ought to be—a Man. I say I 'Work' to give it simply a name. To become God, if you like. Why stop at a lower level. Why not have an idea that you could really become *everything*—that all you have will be everything for you. But then, you Work. When you get up every morning with that idea: "My life, here I am." Never mind, come hell or high water, never mind who enters my life, I Am.

Because I believe in my life, who can take it away from me. I may go through, sometimes,

through periods of consideration, of real thought, weighing this, weighing that, not knowing. There is always conflicts between mind and feeling, and I cannot always solve them; and then you have to be patient and wait, and maybe later it will come and maybe it is a little clearer then. And I will not wish to forget what it is—how to act—by now remaining in action, constantly on the alert that something ... you never can tell. It will happen in a state of Mars. When one is ready. When—you never know: The next breath, the miracle; the next breath, the insight in a situation occurring now; the next breath, light instead of this darkness; the next breath, wings to fly.

This is the conditions under which you Work, now. This is the kind of talk you should have when you get together. Very simple. Not much more than just saying a few words. I've said many times, fifteen minutes is maybe already enough. Don't extend talk because the tape happens to be there. Say what you have to say. Finish, then go. Come back three, four times a week; over the telephone: "How are you; just to tell you, I've lost myself."

So I'll be here a few days and you must now think, you must really come to grips with Work. Really, I expect it of you. Why do I come. Just to spend the energy or some money or time? No, it's for a purpose. You have to realize that something must be done. There is a reason for me being here: To help you, to remind you, to tell you not to be discouraged; to really work, if you can, to straighten out, when you cannot, that what are obstacles and what are situations in life that confront you. To be able to be a Man. And how often this, that, and so forth—put it on the table. We talk about what is involved in it. For the rest of your life, what is the attitude you must take. What are the values of your thoughts. What is worthwhile to think about, what can you dismiss almost immediately.

So you think, now, and tomorrow you live. Tomorrow you think about Work. Tomorrow evening when we meet again, or whenever me meet, you talk: "This is my question. I got up, realized I wasn't Conscious at all; but when I finished and *then* got up, all of a sudden I realized I happened to exist." Why should I then, and not before. Why should I, when I think of Work, not Work. Why should I look at <u>All and Everything</u> and say "Yes, it's a nice book"; but when I cut my finger, then I say "Oh, God, how can I stop this blood, my life blood, from flowing away from me." And the times you spend on your ordinary little bits of talks—it's exactly like life blood that flows out of you, and you don't do anything to control it because you have been taught that that's the kind of life that is required for Earth.

And it is true—that is what Mother Nature has told you—and you believe Mother Nature as the last word, Mother Nature is only the first word. After that there is a whole Bible filled with words all belonging to *Great* Nature; and She was writing with a pen dipped in Her own blood so as not to lose it, to give people a chance to find out what is in the rest of the Cosmos.

What is there of perspective for the possibilities for themselves, and not just have a little bit of a relation here and there. That's quite all right, but what's your aim. To be—what—and to become and to live, and to really extract out of life what you think it is worth for you to keep. Permanently to Be if you wish to be a Man, but then be very simple about it, and not even use the language that I use, and not even in the tone of voice that I now use. That can be emotionally involving, but simply to say, "Here I am, this is me." I have a body, I wish to live. "I Work tomorrow"—you say it: "I will Work tomorrow." Tomorrow is a day—thank God. Tomorrow I Wake Up—I hope. If I do, I will say "Thank God." Tomorrow when I wake up I'll remember the evening before. And I say "What will I do," and then I know the answer. I say "I made a promise" and I say "I won't forget" and I say "I will try my best," and I remember. And then I say, "Am I a Man of my Word?" The words I use, do they belong to a Man? The promises I make regardless of the cost, when I say "Yes" is it "Yes?" And when I change, why do I change. And the excuses I have, and sometimes valuable and valid, and sometimes I just loaf ... because I know it's the only way to get the very lazy body moving.

So, let's talk about such things tomorrow. Let's see how far you can go. See how much you can have actually—again, for yourself—for the next weeks. I won't be here so long, but you've *got* to have something that can keep you alive wherever you go, something in you that you take everywhere you go. So, remember yourself... [tape runs off]

End of tape